

A Life Consecrated to Word Tralatitious System & Cultural Beliefs

Charles Darwin pointed out that **evolution** takes place because of a “**struggle for existence.**” He spoke of a “survival of the fittest,” but in reality, **no individual survived**, only the **species continued** through reproduction. **Every molecule** that was formed had to **break down**, because it was **dependent on necessary conditions**. What is dependent on conditions is **unstable**. It was the **energy** released by this breaking down that was used to **build new ones**. So, the **struggle continues** but **no individual survives**.

From a **modern scientific point of view**, what we call life is only an unconscious **electro-chemical activity** that begins due to the presence of the necessary conditions, and ends due to the absence of the necessary conditions. Each necessary condition is also dependent on other necessary conditions **without an ultimate beginning**. This **dynamic process of electrochemical activity** follows the natural law of determinism, which means that **every activity is determined** by the **presence** of the **necessary conditions**.

Life began when a special kind of **molecule came into being** due to presence of the necessary conditions. This molecule had a special ability to **absorb atoms from the surroundings** and **produce molecules** of its own kind. This self-replicating molecule was **not** the product of a **Supernatural Creator** either **God** or **Devil**. It came into being only due to the presence of the necessary conditions.

This process called **life**, which **started as** an unusual **self-replicating molecule** that was able to absorb atoms from its surroundings and create molecules of its own kind, made a **terrible mistake** quite **unconsciously**. When, through the evolutionary process, the **human animal became conscious**, and able to think rationally, unhindered by emotions, he **became aware of the mistake** of struggling to exist. He realized that it was only a **struggle to become permanent** in an **impermanent world**. It was a **futile struggle** where **only disappointment and frustration** persisted. Becoming aware of this fact, the **wise human animal stops the futile struggle**, and thereby stops not only the **process of evolution** itself, but also **all sufferings** connected with **illusory existence**.

Every **atom**, every **molecule**, every **thought** and every **emotion** is in a **continuous process** of **coming and going**. **Existence** is a **static concept**, but **life** is a **dynamic process of change**, like the water in a river that is changing all the time. It is not the same river that one sees the next moment. This is why **Heraclitus** of Ephesus said: “**one cannot enter the same river twice.**” This is **not a fact unknown** to modern psychologists and philosophers, but they **do not** normally **take it seriously** into their **everyday life**, because the **normal human being**, although quite rational, is **dominated by emotions**, which are **blind**.

A **person** or individual is **not a static entity** but a **dynamic process of change** like a wave in the ocean. **Does a wave really exist?** Does a changing process really exist? Is it only when the change is found to be slow that we tend to form **the static concept – existence?** When the human consciousness has **evolved**, to the level where this truth has been **fully comprehended**, but in the **absence** of interfering **blind emotions**, the **struggle** for existence **stops**.

It is then an **illusion** or a **delusion**; an **illusion** being a **perceptual fallacy**, while a **delusion** is a **conceptual fallacy**. Awareness of this process of **perception** and **conception** brings about an awareness of the **insecurity** of the “**Self**,” **created** by the **emotional reaction** resulting from the “**Self**” and the “**World**,” in **relationship**. The **cognitive process** (*mano*) is **aware** of the **instability** of what is dependent on conditions but the **affective process** (*citta*) is **unaware** of this **reality** and **demand**s **stability**. This becomes the **problem of existence** of a “**Self**” in the “**World**.” The **instability** is the birth, aging and death, which the **affective process** (*citta*) is **unable** to **stand**. This is why today the world being **dominated** by the **affective** and therefore has begun to **conquer nature** through scientific inventions. But the **insecurity** of “**Self**” has only become **worse** due to **fear** of a nuclear holocaust, global warming, crimes, terrorism, wars, and other man-made disasters.

It was the **Buddha** who offered a **solution** to this problem by pointing out that **existence** is a **delusion**. This delusion is maintained by **blind emotions** that **cannot think** rationally. It is the **thinking faculty** of the **human being** that can **solve** this problem through a **paradigm shift** from **existential thinking** to **experiential thinking**. Yet before anyone can do this the **emotions** have to be **controlled** first. This is why **Buddhist meditation** is of **two types**: first is **freeing the mind of emotions** (*samatha*), and then in **developing the thinking faculty** to realize **absence** (*suññathā*). This is **insight** (*vipassanā*).

Introduction of Brother Billy

We are privilege to have with us tonight Brother Billy Tan as our speaker for today under K. Sri Dhammananda Lecture Series 2015. Brother Billy Tan is a Business Development Consultant and Professional Trainer, who has been training Corporate Executives and Business Professionals in more than 20 countries over the past 25 years. Brother Billy is a Certified Master Practitioner of Neuro-Linguistic Programming (NLP) and a Certified Six Sigma Black Belt practitioner, as well as being certified in the Clinical Hypnotherapy. In recent years Brother Billy has conducted several professional trainings, programs for resident and visiting Monks at the Buddhist Maha Vihara, Brickfields, in the area of emotional intelligence, communication, professional presentation, public relations, community service, leadership and management. In sharing the Dhamma Brother Billy studies under the guidance of Venerable Dr. M. Punnaaji Maha Thera and enjoys connecting findings from neuroscience and psychology to present teachings of the Buddha from a modern and scientific perspective. Currently Brother Billy offers talks, seminars, workshops, and professional training programs to Buddhist community centers and charity organizations. Tonight brother will be giving a talk on “Buddhism a Philosophy: The *Kālāma Sutta*”. Thank you.

SPEAKER PROFILE:

Bro. Billy Tan is a business development consultant and professional trainer who has trained countless business professionals in more than 20 countries. Bro. Billy is a certified Master Practitioner of Neuro-Linguistic Programming (NLP), a Certified Six Sigma Black Belt practitioner,



and a certified Clinical Hypnotherapist. In recent years Bro. Billy has conducted several professional training programs for resident and visiting Monks at the Buddhist Maha Vihara, Brickfields. In sharing the Dhamma, Bro. Billy studies under the guidance of Ven. Dr. M. Punnaji Mahathera, and enjoys connecting findings from Neuroscience and Psychology to present teachings of the Buddha from a modern and scientific perspective. Currently, Bro. Billy offers talks, seminars, workshops and professional training programs to Buddhist community centers and charity organizations.



K Sri Dhammananda Lecture Series 2015

Theme: *Ehipassiko* – Come and See

Buddhism & Philosophy: *The Kālāma Sutta*

Sharing with Bro. Billy Tan

Good evening, Bhantes! Good evening brothers and sisters in the *Dhamma*. It is a very special privilege this evening for me to be here to share the *Dhamma* and very importantly I feel very privileged and honored to have the presence of the two Bhantes and especially Venerable Dr. Punnaji.



K Sri Dhammananda Lecture Series 2015

Theme: *Ehipassiko* – Come and See

Buddhism & Philosophy: *The Kālāma Sutta*

Sharing with Bro. Billy Tan

Today's topic is “Buddhism and Philosophy: The *Kālāma Sutta*”. So the *Kālāma Sutta* is being used as a way of explaining an important aspect of Philosophy, which most people think of it as in search of the Truth. But actually the *Kālāma Sutta* is not quite about seeking the truth, but there is some important lesson we can draw from that. Today's sharing actually we're very privileged that I have learned this from my teacher Venerable Dr. Punnaji. So today's sharing actually came from a lesson taught to me by Bhante Punnaji on Philosophy and Buddhism, and how the *Kālāma Sutta* actually plays out, describes the way philosophy evolved in the west. So today's sharing is a very interesting topic.



Synopsis



Explore the Buddha's teachings from the perspective of Philosophy:

- ⌘ Understanding of the Kālāma Sutta – the Buddha's charter of free inquiry;
- ⌘ How Western Philosophy began with doubt, as it developed and evolved in pursuit of "Truth";
- ⌘ Explore the meaning of "Truth?";
- ⌘ What the Kālāma Sutta teach us about Truth, Philosophy and Experiential Realities.

We'll explore the Buddha's teachings from the perspective of Philosophy. So there will not be anything on science today. Normally I present stuff on scientific aspects. So today will be from Philosophy. So we will take a look at the *Kālāma Sutta* and understand what it is about.

And it is commonly called the Buddha's charter of free inquiry.

And we will take a look at how Western Philosophy actually began with Doubt, and as it developed and evolved in pursuit of “Truth”. How it all involved.

And we will explore what is the meaning of Truth according to the *Kālāma Sutta* and also according to another *Sutta* that I'm going to present, related to what the Buddha spoke of as the Truth.

Then we're going to examine the *Kālāma Sutta* and what it teaches us about Truth, about Philosophy, and about a very important point which I call Experiential Realities.

So I prefer to use this word Experiential Reality instead of the word Truth. Because when you say this is the Truth, then you are also saying anything else which is not consistent with this must be falsehood. And who are we to judge, “What is the Truth?” and “What is not the Truth?”

So let's explore all this using the *Kālāma Sutta* as an important lesson. And also examining how Western Philosophy began with Doubt and evolved.

KĀLĀMA SUTTA

*Do not believe in anything (simply)
because you have heard it.*

*Do not believe in traditions because they
have been handed down for many generations.*

*Do not believe in anything because it is
spoken and rumoured by many.*

*Do not believe in anything (simply) because
it is found written in your religious books.*

*Do not believe in anything merely on the authority
of your teachers and elders.*

*But after observation and analysis,
when you find anything that agrees with reason
and is conducive to the good and benefit of one and all
then accept it and live up to it.*

Buddha

(Anguttara Nikaya, Vol 1, 188-193 PTS. Ed.)

Now this is by far one of the most common posters on the internet in Facebook all over the Internet that explains the *Kālāma Sutta*. But I must point out one important point that this kind of poster in itself is not correct. It's not accurate. So if you take a look at this poster, it mentions five things that we, five criteria, where we should not simply believe. So in the *Kālāma Sutta* the Buddha actually spoke of ten not 5. So this in itself is incomplete.

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(Anguttara Nikaya, Vol 1, 188-193 PTS. Ed.)

And then if you look at the last paragraph it says, "*But after observation and analysis, when you find anything that agrees with the reason*". Now these two statements itself is a contradiction of the *Kālāma Sutta*.

Because in the *Kālāma Sutta* the Buddha did point out:

- (1) Observation and analysis is also one of the reasons why we do not simply believe, just because we observe something or just because we analyze the causes and conditions leading to it, does not mean it has to be accepted as good or real or true.
- (2) The same thing just because it agrees with reason that also does not mean we have to accept it.

So in fact these are true additional conditions, which the Buddha pointed out in the Ten Conditions, which means, which we should not simply believe.

And then there's one more point that that is mentioned:

- (3) When it is conducive to the good and benefit of one and all

Now when I go through with you the *Kālāma Sutta*, you will realize what the Buddha actually taught us about how to discern what is good and what is not good. And it is not just simply as conducive to the good and benefit of one and all.

There are four conditions.

So we're going to examine all that.

KĀLĀMA SUTTA

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Buddha

(Anguttara Nikaya, Vol 1,188-193 PTS. Ed.)

So when you see this kind of poster floating around the internet, this itself is something you should not believe because this kind of poster is incomplete. It's missing quite a few very important elements. Not only is that incomplete, it is also inaccurate. It is distorted. So do be careful when you notice this kind of posters floating around. It does not really tell us enough about what the *Kālāma Sutta* is all about. The only thing I can advise and suggest to you if you come across this kind of poster, and it does mention where it came from, in this case it says “*Anguttara Nikaya*”, so go and Google “*Anguttara Nikaya*”. Go to accesstoinight.org and look for the *Sutras* and read the *Sutras* yourself, and then you will get a better picture. Don't go by these posters. So this poster in itself is incomplete. It is a distortion of the reality of what the Buddha has taught.

Kalama Sutta



So we're going to examine what the Buddha taught in the *Kālāma Sutta*.

The word “*Kālāma*” actually refers to a clan of people, the *Kālāmas*.

And in fact the interesting thing about the *Kālāma Sutta*, in the first place, if you turn to “*Anguttara Nikaya*”, which is in the Book of Threes, *Sutta* number 65, where it appears this *Sutta* is not even called the *Kālāma Sutta*.



“Kesaputtiya Sutta”



- In **Anguttara Nikaya**’s “Book of Threes” sutta number 65, the sutta is called “**Kesaputtiya Sutta**” – AN.3.65; AN Vol 1.188-193 (PTS);
- The Buddha was touring the Kosalan region with a large contingent of monks;
- They arrived at the town of **Kesaputta** inhabited by the Kālāmas;
- Some Kālāmas paid homage, some exchanged courteous greetings, some offered clasped palms, some were simply silent and just sat at one side.

The real name of this *Sutta* is *Kesaputtiya Sutta*.

It's not called the *Kālāma Sutta*. But it was commonly labeled as the *Kālāma Sutta* because this is the *Sutta*, where the Buddha actually gave advice to the *Kālāmas*.

That's why it's commonly, popularly known as the *Kālāma Sutta*, but the real name of the *Sutta* is *Kesaputtiya Sutta*.

Why is it called a *Kesaputtiya Sutta*?

This is because it all began when the Buddha was touring a region, the *Kosalan* region, with a very large contingent of Monks. Well, we don't know exactly how large. There are some people, commentaries who mention it could be 500 Monks; it could be a few hundred or a thousand Monks. Nobody knows how large exactly.

But the Buddha was touring this region, *Kosalan*, and he came to a town called “*Kesaputtiya*”, and that's why this *Sutta* is called the “*Kesaputtiya Sutta*” because the Buddha delivered this sermon in that town of “*Kesaputtiya*”. And he delivered it to the *Kālāmas* because this town is largely inhabited by *Kālāmas*.

At that time the *Kālāmas* are very intelligent people. Many of them are very successful business people. They are trades people. They're not just farmers and peasants.

And many of them actually do not follow the Buddha. They were not taking Refuge from the Buddha at that time simply because many teachers have come to this part of the country, the *Kosalan* region, to this town of “*Kesaputtiya*”, and told them a lot of stories and a lot of teachings, which these other teachers claimed to be the Truth.

So the *Kālāmas* were perplexed:

- (1) What really is the truth?
- (2) What is being taught: which is correct and right?
- (3) What is being taught: which is falsehood?

So they came to listen to the Buddha, to the Buddha. Some of them paid homage to the Buddha; that means they prostrated the Buddha. Some of them just simply exchanged courteous greetings out of courtesy. Some simply offered the *Añjali*, the clasped palm. But some were quiet; they just simply sat by the side. So in other words they were not necessarily taking refuge in the Buddha, the *Dhamma*, and the *Saṅgha*.

So these are basically very intelligent people, who were doubtful about the teachers, who have come from time to time. So when they heard that the Buddha came, so they came to listen to the Buddha.



Kālāma Sutta



- The Kālāma people sought guidance from the Buddha about the different teachings from various brahmins, monks and ascetics who had come before;
- Each brahmin, monk, or ascetic expounded their own doctrine while faulting and tearing down other teachers’;
- Doubt, uncertainty, and skepticism arose amongst the Kālāmas as to who to believe – who spoke the truth and who dealt with falsehood;
- **“It is proper to doubt”** advised the Buddha.

So they pointed out to the Buddha. They wanted guidance from the Buddha because they said *“There are so many different teachings from all the Brahmins, the Monks, and Ascetics, who had come before the Buddha.”*

Brahmins are some kind of teachers, who taught from the ancient texts, the ancient *Vedas*, and they were also Monks and Ascetics. And Ascetics are people who practice asceticism as part of their daily practice.

“And they were giving their own version of what they claim to be the Truth.”

So the *Kālāmas* were perplexed: what really is the Truth?

Because they pointed out to the Buddha, “*Each Brahman, each Monk, each Ascetic expounded their own version of the doctrine. And at the same time faulting other people's doctrines, tearing down other people's teachings.*”

That means they were claiming their own version is the Truth; other people are not speaking the Truth. So if you keep getting teachers coming along telling you this kind of thing, obviously you're going to get quite confused. You're going to get perplexed: who really is speaking the truth?

So they basically post this question to the Buddha to try to seek understanding and guidance from the Buddha: how to determine, how to discern what really is the truth?

They pointed out that doubt, uncertainty, and skepticism arose amongst them. And they didn't know who to believe, they didn't know who spoke the Truth, and who spoke and dealt with falsehood. So they pointed out to the Buddha that they were doubtful.

And the Buddha responded and said, “*It is proper to doubt.*”

So basically it's very important to understand if it is something someone teaches us, and we're not sure what it is, it is proper to doubt. And then use our intelligence and use the criteria found in the *Kālāma Sutta* to try to discern:

- (1) What really makes sense?
- (2) What really is good?
- (3) What really is wholesome?
- (4) And what should we believe?
- (5) And what which should we reject.



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Traditional beliefs / passed down through generations;
- ③ Cogitable / Rational / Reasoning;
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering / ESP / Intuition;
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

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BUDDHISM & PHILOSOPHY

So the Buddha pointed out Ten Conditions or Ten Expositions that we should not simply believe.

And therefore he says that these are the 10 expositions, which are grounds for us to reject as falsehood if we find them to be not acceptable or we can accept as Truth.

So what are these Ten?

He says,

- (1) If it is just because someone said so, because people are saying it. So it's rumors.
- (2) And he pointed out: It could also be traditional beliefs passed down through generations.
- (3) And number three: It could be our own reasoning; in this case, reasoning refers to understanding Causes and Conditions.
- (4) It could also be logic. So here in there's an important difference between what is logical and what is reasoning. Reasoning refers to, refers to Causes and Conditions. You see certain conditions given rise to certain outcomes. So by analyzing that, that is called reasoning, rational. Logic is based on knowledge. Logic is like one plus one equals two. Right? So one plus one equals two is not causes and conditions. This is based on logic, based on knowledge. So logical is based on knowledge you can infer.
- (5) And then the Buddha also pointed out: Just because something is supported by evidence, and the word that refers to anything supported by evidence is called Empirical, just because it is empirical or supported by evidence does not mean that you should accept it as true and good.
- (6) And then the Buddha also pointed out: Just because you have thought through it, you have pondered through it, you have contemplated it, you may even have extrasensory perception and arrive at certain intuition, that it might be right, it might be true, it might be good, that does not mean you can accept that it is true.
- (7) And again another point that Buddha pointed out is: Just because the speaker, the person who tells you, is very skillful with his language, very skillful with linguistic, and his ability to express himself, he has high reputation that also does not mean you accept it.
- (8) And then number eight: Just because it is teaching that came down from the elders that means these are wise people, who have taught them, and it helps to solve problems. Now when something helps to solve problem, it is called pragmatic. Just because it solves problem does not mean you accept it to be true.

- (9) And then: **Just because it is mentioned in the Holy books, in the scriptures, and it exists in documents. That does not mean you accept it to be true.**
- (10) And finally: Just because it came from your teacher. Just because you thought, “*Oh! He is my teacher.*” That also does not mean you simply accept it because teachers can also be at fault. So there can be teachers who may have, makes certain mistakes in their interpretations.

So these are Ten Expositions, not five as you saw in the poster earlier.

Now these are ten which are Conditions, where we have to examine. We do not simply accept as Truth. But that is not a one-way street. Anything that we examine that we discern there always two sides of the coin. **We do not necessarily accept it as truth until we understand it better.** But at the same time we do not outright reject it as falsehood. We have to understand it. We have to examine it.

And the Buddha pointed out four conditions, based on which we can examine something to be true or not true, to be good and wholesome, or not good or not wholesome.

Now I'm going to put the *Kālāma Sutta* aside, and I'm going to talk a little bit about Western Philosophy because it's very interesting.

I learned this from my teacher Venerable Dr. Punnaaji.

The way Western philosophy evolved actually it was very much mentioned in the manner in which the Buddha taught the *Kālāmas*.

So let's take a look at Western Philosophy.



In the
beginning,
Man was
ignorant.

It goes back to the beginning of time, before the birth of Western Philosophy, when humans first walk the earth. Human beings began to have intelligence. But at that time humans were ignorant about what was going on.


Humans did not have knowledge about scientific things. They did not know: why lightning came about? How thunder came about? Why it rains? Why is there earthquake? Why are there are floods?

So humans did not know that. So in early times, humans, ancient humans were very ignorant. So they were questioning what is going on. **And in the process of questioning that is how religion first arose.**



Religion first arose since the beginning of civilization trying to provide answers to the questions of early humans questioning: what is going on?

And some of the questions these early humans questions are still the same questions many of us are asking today, like what are they: where did we come from?



RELIGIONS first arose since the beginning of civilization trying to provide answers to these questions...

- Where Did We Come From?
- Why Are We Here?
- Where Do We Go After Death?

Why are we here?

Where do we go after death?

So these are eternal questions, questions that early humans, in primitive times were questioning. And today in modern times, even more than humans are still questioning asking this.

And this is the basis of how religion first came about.

Religions first came about trying to provide answers to these questions.

But in ancient times religions were not based on facts.

Religions were not based on evidence.

Religions were very much based on Ancient hearsay, based on tradition, based on superstitions.

So people were praying to superstitious, supernatural beings.

They thought they are some supernatural beings up in heaven.

So people were making all kinds of prayers.

So in ancient time religion was founded on Superstition.

People thought that, "Oh! Somebody must have created this, this world! Somebody must have, there must be this Supernatural God up there somehow, super being."

And at the same time there were Shamans. Shamans were actually very smart people. They pass their knowledge only to their children. They were basically people who collected knowledge about what happens in the weather. They looked at the way the moon has shifted from month to month, and they saw when it started to rain, and when there was dry spell. So they were able to tell the villagers when the rain would come, when there would be dry spell.

And because they were able to predict these things, the Villagers were easily taken in by them. So they treat these Shamans as high priests who knew everything. So when these Shamans said something, people just believed it and accepted it. But that's because the Shamans were very intelligent people. They observe nature, and how nature evolved, and they passed the knowledge down generation after generation to their own children. So their children became the next generation of Shamans.

So Shamans were basically treated like the priests, the high priests, the head of the religion, in those ancient times.

As civilization expanded then these beliefs became traditional beliefs. People believed in it because it was passed down from generation after generation.

And some even followed Blind Faith. Blind Faith came from not knowing: Ignorance. People did not understand.

So in order to help them to understand, they just put their Blind Faith in something and say, "*Oh! There must be something that has caused it. There must be this god up there.*"

So all this is superstition: (1) Eldest said so (2) Traditional beliefs and (3) Blind Faith.

All these led to development of early religions.

Then came smart people, intelligent people. So these intelligent people came along. As time went by, people became more and more intelligent because human beings, their brain size began to evolve, people became smarter.

So there was a group of people who were very intelligent.

They figured out we can't go by superstition.

We can't go by Blind Faith.

There must be some explanations.

So these intelligent people began to think.

- ⌘ Intelligent people (“thinkers”) began to **DOUBT** religious & traditional beliefs and blind faith...
- ⌘ Philosophy began with **DOUBT!**
- ⌘ Philosophy arose to **SEEK THE TRUTH;**
- ⌘ To solve a problem...



They began to doubt religions.

They began to doubt religious beliefs, traditional beliefs, and Blind Faith.

So these thinkers became the early Philosophers.

They began to philosophize what goes on in this world. **So they begin to think, and this is how Philosophy began.**

Philosophy began with Doubt.

Doubt from intelligent people, who doubted traditional beliefs, who doubted Blind Faith, who doubted religion, religious beliefs that were passed down through the generations.

And this is how Philosophy began.

So you could say basically the early Philosophers most of them were not really believers in religions.

They believed in trying to understand what goes on.

So they were trying to seek the truth and this is how Philosophy began and evolved.

Philosophy appeared as a way to help these intelligent people to try to seek the truth because they doubted what was spoken in religious texts, what was spoken through Blind Faith and traditional beliefs.

So they were seeking the Truth.

What were they trying to seek? They were trying to seek the truth to solve a problem. What kind of problems?

In ancient time, it is the same old problem as we are trying to solve today.

The greatest problem to be solved by humanity is the Problem of Existence.

So what is the Problem of Existence?

The greatest problem to be solved by humanity, is the problem of existence:

- ❖ Birth
- ❖ Aging
- ❖ Sickness
- ❖ Death



It is the problem about Birth, it is about Aging, it is about Sickness, and it is about Death.

These are the perennial questions, universal questions.

Every corner of the world people were asking these questions, were trying to solve this problem.

So Philosophers started to ponder what is the Truth behind all these things?

About:

How Birth came about?

How Aging happens?

How people can become Sick?

And how people Die?

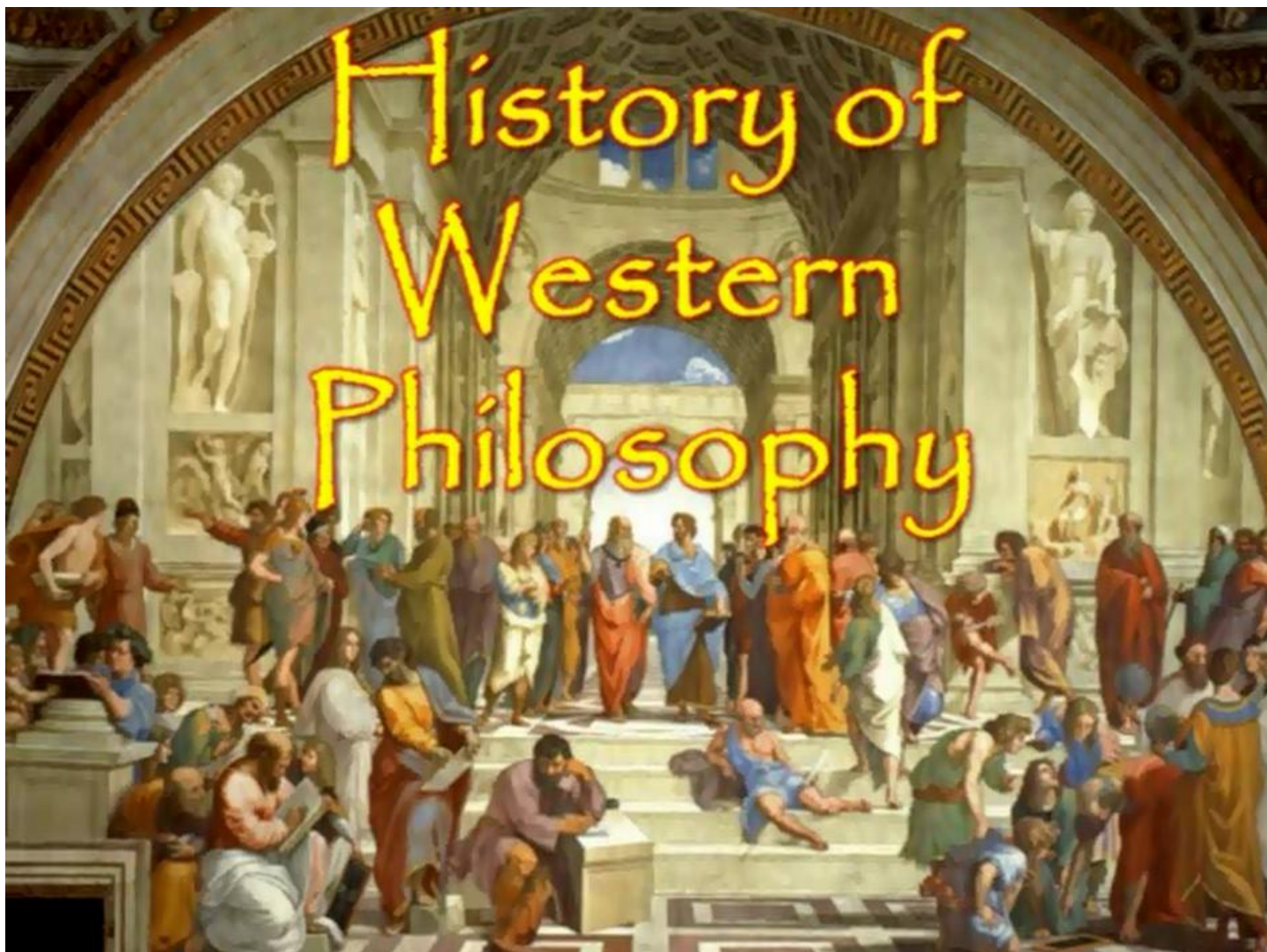
What happens when people Die?

So this is how Philosophy began.

So let's take a look at the history of Western Philosophy and how it evolved.

Western Philosophy first appeared after the Buddha's time because during the Buddha's time, Eastern Philosophy had already appeared, because people like Laozi in China, Confucius.

These people were the contemporaries of the Buddha. They were already around during the time of the Buddha 500, 600 BC.



Western Philosophy only began about 300 to 400 BC with the Greeks because the Greeks were the people who first pondered about these important issues about the Realities of Existence.

① RATIONALISM



COGITATION & REASONING

So the first form of Philosophy was based on observing Causes and Conditions.

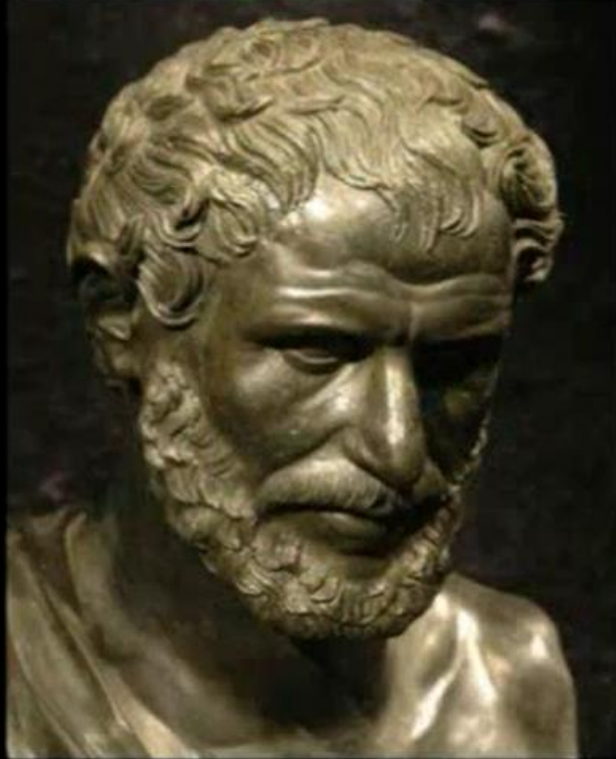
And observing Causes and the Conditions is a process where people were thinking, people were reasoning, trying to reason out what causes lead to what outcomes. And this process of reasoning is called Cogitations.

That means people were pondering how Causes and Conditions lead to outcome. So this is the very earliest form of Philosophy in the west. And this form of Philosophy is called Rationalism.

So in other words Rationalism is based on the examination of Causes and Conditions

Heraecleitus of Ephesus

535 ~ 475 BC
(Reasoning and Rationalism)



And one of the best known Philosophers at that time, one of the first and earliest Philosophers in ancient Greek, was one who lived in a place called Ephesus. His name was Heraclitus. He lived around 500 BC.

And he was the one who emphasized on Reasoning and Rationalism. And he was trying to look at Causes and Conditions.

And he found out that in order to maintain good health, he wanted to remain as a vegetarian. So he only ate vegetables. In fact he not only just ate vegetables, in those days people were not very good at farming, so he was also collecting wild plants and eating plants, not only vegetable.

But because he was consuming so much of wild plants from the jungle and out there, he started to develop a disease where he was having water retention in the body. So he was getting very sick from water retention.

Then he observed how can I solve my water retention problem? And he observed when these cows, the cattle, were walking along the roads and the path way, they were laying the cow dung. And when this cow dung landed on the grass under the hot sun, the cow dung dried up very fast. And when cow dung dried up very fast, I think some of you who grew up in country side, you would know. When cow dung dried up very fast on the grass, the grass also dried up very fast. So he noticed grass dries up very fast because of cow dung. So he used that argument of reasoning and started to plaster cow dung all over his body to help remove moisture from his body. It worked. It actually removed a lot of moisture from his body. So he was more or less cured of his water retention problem. But because he lacked knowledge of health and hygiene, he did not realize cow dung had a lot of bacteria. So he contracted a lot of disease from the cow dung, and he died from that disease.

So there you have it: Rationalism.

So there was this famous Philosopher Heraclitus, who used Rationalism and Reasoning to arrive at that conclusion, and he died from his own method of Reasoning.

So this is actually Reasoning and Rationalism from Causes and Conditions.

Then came the next generation of Philosophers after Heraclitus; the next generation of Philosophers started to accumulate knowledge because they thought reasoning is not good enough.

You cannot just look at Causes and Conditions. There must be some explanations behind Causes and Conditions. There must be some knowledge people can accumulate. **And this began the period of knowledge accumulation: the Pursuit of Knowledge.**

AGE OF GREAT KNOWLEDGE

Pursuit of Knowledge:

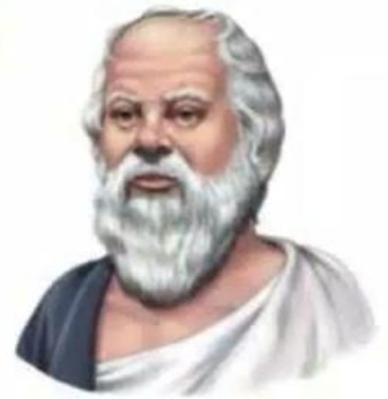
✧ Socrates (470 ~ 399 BC)

✧ Plato (423 ~ 347 BC)

✧ Aristotle (384 ~ 322 BC)

✧ Epicurus (341 ~ 270 BC)

LOGIC arose with Knowledge
(Inferential axiom)



Socrates was amongst these great Greek Philosophers, was Socrates. And Socrates had students; one of his best students, Plato.

And Plato also had his students; one of his best student, Aristotle.

And Aristotle also had students, and one of his best students: Epicurus.

So these are four generations of teachers students who built their Philosophy based on Knowledge. So they use Knowledge.

So with the accumulation of Knowledge, Logic arose. So in other words, the next generation of Philosophers, now use logic, to explain what is going on. And logic is based on knowledge, not only Causes and Conditions, which is Reasoning.

Now based on knowledge there is Logic.

Now let's take a look at knowledge. What is knowledge? And what is actually logic?

I'll show you a good example of how logic is explained. So the next generation of Philosophers was Philosophers based on logic, Logical Philosophy.

So Epicurus had the most brilliant example of logic. Because in those days he was challenging the religious beliefs, in those days this is not, this is actually before the time of Christ. So it was not about the New Testament. It was the Old Testament beliefs in what Moses spoke about and stuff like that, the ancient beliefs in the Old Testament.

What Epicurus questioned is that “Is there a God?”

You know, God is supposed to be Omnipotent, which means God is all-powerful. God is supposed to be Omniscient that means God is all-knowing; God knows everything. God is supposed to be Omni-benevolent that means God is all compassionate.

So if God is all compassionate, all powerful, all knowing, why is there so much evil in this world?

Because people were dying from diseases, the generals were killing people that they didn't like, and things were happening, very evil things were happening. So he was questioning.

If there is truly a god that is all-powerful, all-knowing, and all compassionate, why is there so much evil in this world?

“The Epicurean Paradox”

Is God omnipotent, omniscient, & omnibenevolent?

1. Is God willing to prevent evil, but not able

➤ *Then God is not omnipotent.*

2. Is God able, but not willing?

➤ *Then God is malevolent.*

3. Is God both able and willing?

➤ *Then whence cometh evil?*

4. Is God neither able nor willing?

➤ *Then why call him God?*



Epicurus, 4th Century BC

② LOGIC

So is God really-powerful, all-knowing, and all-compassionate? So he asked.

Now if God is that, then is God willing to prevent Evil but not able to?

Now if God is willing, which means God is kind but God is not able to.

That means God is not all-powerful.

So here he's questioning.

That means God is not all-powerful.

Now he turns the same question the other way around.

What if God is able that means god is powerful but not willing, “Oh! If god is not willing that means God himself is Evil because he allows Evil to persist.”

So God is Malevolent.

Now he asked the other question, **“What if God is both able to and willing as everybody believes? Then how come there is Evil?”**

If God is able, and God is willing, and there should be no evil in this world.

“Ah! He concluded, which means God must be neither able nor willing; therefore, why do you call him God?”

So this is a very simple Logic. So this is actually an example of Logic. How Philosophers in ancient time use Logic to explain things. **And this is a way of applying Logic.**

After the period of Logic a Logical Philosophy, then came Christ and the NEWTS and all the Christians. And Christianity flourished. So for a thousand years Christianity was the dominant religion in Western countries, especially those countries conquered by the ancient Romans. The Roman Empire helped to spread Christianity. **And for many years Christianity was the dominant religion. Nobody could question it.**

As time went by then came the Pursuit of Knowledge supported by observable Evidence. And this is much later a thousand years later. As time went by then came the Age of Enlightenment.

In the 16th century during the Period of Renaissance, where Science began to flourish when people began to use Evidence, observable Evidence to explain, not just only based on Logic or based on Reasoning but of Evidence.

**Pursuit of knowledge
must be supported by
observable evidence.**

So base on evidence that can be observed through the senses; things that can be seen by the eyes, heard by the ears, smelt by the nose, tasted by the tongue, and felt by the body.

And then this is the Age of Science during the Renaissance.

And Knowledge combined with Evidence to prove something to be “True”.

And that is how the new generation of Philosophies, Philosophers came about.

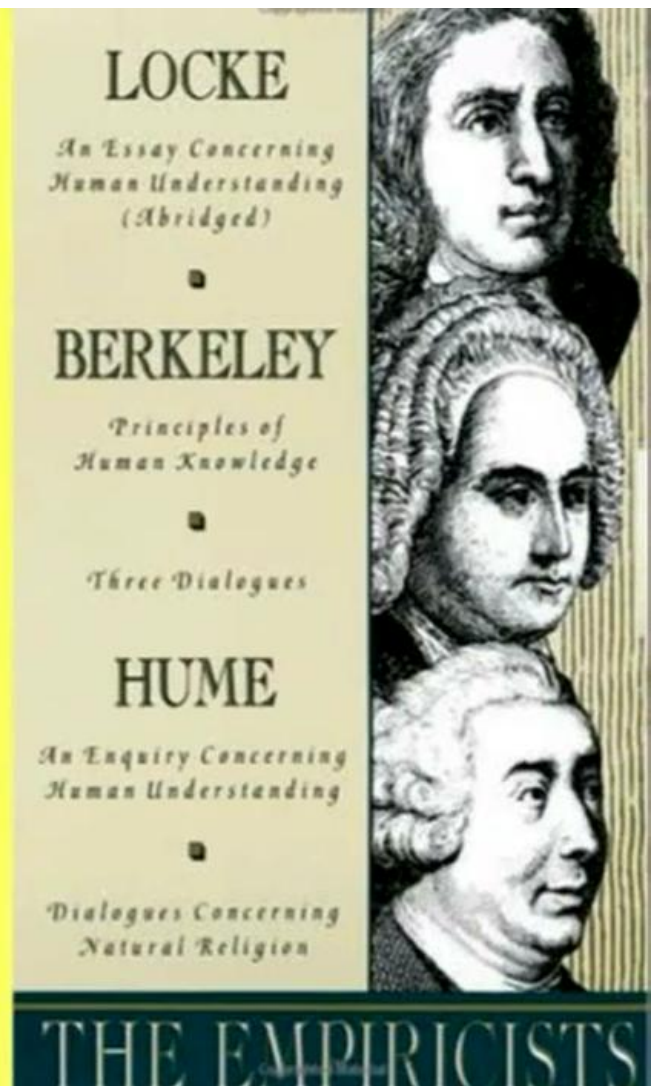
③ EMPIRICISM

BASED ON EVIDENCE

Observable through senses:

- Seen by the eyes
- Heard by the ears
- Smelt by the nose
- Tasted by the tongue
- Felt by the body

Age of Science...
(Knowledge + Evidence)



Philosophers called the Empiricists. These are Philosophies, Philosophers like Locke, Berkeley, and Hume.

These are Empiricists who basically use Knowledge, combined with Evidence, to explain their brand of Philosophy.

So this became Empiricism, the age of Empirical Philosophy. Empiricism based on Evidence plus Knowledge.

④ TRANSCENDENTALISM

TRANSCENDENTAL KNOWLEDGE:

- Truth is beyond common knowledge
- Based on pursuit of higher knowledge beyond common intelligence;
- Believe higher knowledge can be achieved through contemplation and intuition;
- By way of the inner spiritual or mental essence of the human mind;
- Through extra sensory perception (ESP).

✧ Ralph Waldo Emerson, Henry David Thoreau, John Muir...

As time went by another group of Philosophies came along, Philosophers. They came along and say “*Oh! No! No! No! Just Knowledge and Evidence is not good enough.*”

These are Philosophers who think you need a higher level of intelligence, beyond what the common man is able to think.

So they said that it must be transcendental knowledge; knowledge that is beyond common knowledge.

They classified themselves as more intelligent than the average person.

So they thought that Philosophy is only restricted to these people with special Transcendental Knowledge.

Truth is beyond common knowledge that it is based on pursuit of higher knowledge, beyond common intelligence.

They put themselves above the Common Man believing that higher knowledge can be achieved through contemplation and intuition, that they had special extrasensory perceptions by way of inner spiritual or mental essence of the human mind.

That they have Supernatural Powers, they have this extrasensory perception.

So this is the age of Transcendental Philosophers and they came along; people like Ralph Waldo Emerson, Henry David Thoreau, John Muir, and several others.

These are the Transcendental Philosophers who claimed that the Philosopher, Philosophy is beyond common knowledge.



Ludwig Wittgenstein

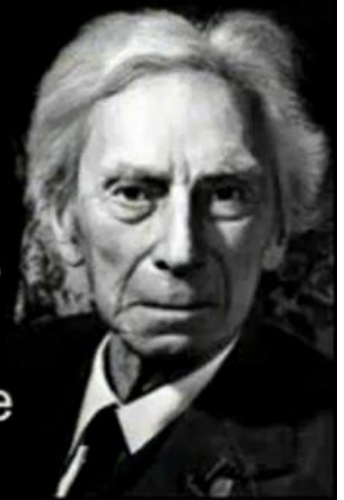
⑤ LINGUISTIC PHILOSOPHY

TRUTH must be expressed through language:

✧ MEANINGFUL

✧ MEANINGLESS

“The whole problem with this world is that fools and fanatics are so certain of themselves, while wiser people are so full of doubt.” Bertrand Russel



As time went by another group of Philosophers came about and challenge them and said, “*Oh! No! It cannot be just Transcendental Knowledge.*”

That the Truth must be something that can be expressed; you cannot just rely on this super intelligent people telling you what the Truth is.

They must be able to explain to the common man what is the Truth? So Truth must be able to be expressed.

So it's philosophers like Bertrand Russell, who basically says that Truth must be expressed through language.

And if you can express it to be meaningful then it is true. If you can't express it to be meaningful that means it is meaningless it can't be true. So in other words truth must be expressible.

So these are the generation of Linguistic Philosophers. So this the age of Linguistic Philosophy, where people use very high-level language to explain what is the Truth. Some of them can be very poetic. So this is the age of Linguistic Philosophy.

Then came another group of philosophers, they say, *“Oh! No! No! No! You cannot just believe in what is the Truth just because someone can explain it very well. We must be able to prove that it solves a problem.”*

And this is the Age of Scientists.

⑥ PRAGMATISM



William James

**The purpose of Truth
is to solve problems!**



John Dewey



Charles Sanders Peirce

These are mostly Scientists and Psychologists; people who study the activity of the Mind. People who study behavior and try to interpret how Behavior, explain what goes on in the Mind. So they say that the Truth is useless unless it can help solve problems. Because these are Scientists it must be pragmatic. **The purpose of Truth is to solve problems.** And these are the age of Pragmatism, Pragmatic Philosophers. They said that it must solve problem.

And at the same time another group of Philosophers came about. And these are philosophers, who say, who take this problem solving one step further: solving what kind of problems?

⑦ EXISTENTIALISM

The problem of
EXISTENCE!

- ✧ Kierkegaard
- ✧ Dostoyevsky
- ✧ Nietzsche
- ✧ Sartre



Solving the Problem of Existence and what is the Problem of Existence? See these are Existential Philosophers. This is the age of Existentialism.

Now you notice Western Philosophy has come one full circle.

It all started with the Problem of Existence.

Now Western Philosophy has evolved finally back to the question of the Problem of Existence.

And what is the Problem of Existence?

Since the dawn of civilization, the greatest problem to be solved, is the problem of existence:

- ❖ Birth
- ❖ Aging
- ❖ Sickness
- ❖ Death



The Problem of Existence is Birth, Aging, Sickness, and Death. So this is the age of Existential Philosophers. **And the Existential Philosophers were the last major generation of Philosophers.**

After that basically Western Philosophy died.

Whatever came after that no longer made a lot of sense.

It's a lot of people who kick back on the old form of Philosophy and expanded on it: Linguistic Philosophy, Pragmatic Philosophy, and so on.

So Western Philosophy has reached a dead end, and it came back one full circle: the Problem of Existence.

But one man has actually solved the Problem of Existence.

As the young Prince he left the comfort and the security of the palace and went out because he felt there were some questions to be answered about Birth, Aging, Sickness, and Death.

And he practiced Asceticism.

Eventually he gave up Asceticism and meditated on his own, and he discovered it, and we all know that is Gautama Buddha.

So that is what Western Philosophy has come about.

And the important thing I want to stress at this point in time is this issue of Truth.

Philosophy is really trying to seek the Truth.

But actually there is no Truth to be sought because the Buddha himself taught us and explained there is only one Truth.

It is not the truth of what people speak about.

What Is Truth?

Ekam hi saccam
na dutiyamatthi
Yasmim pajā
no vivade pajānam,
Nāna te saccāni
sayam thunanti
Tasmā na ekam
samanā vadanti

If truth is one,
and no second exists
Debates will never arise
among folks;
A variety of truths
they themselves do form;
Gurus therefore never
speak of one truth.

Excerpt from Cula-viyuha Sutta
(Sutta Nipata 4.12)

You will find it in this Sutta the Cula-viyuha Sutta in the Sutta Nipata, where the Buddha said, "*If truth is one, and no second exist Debates will never arise*". That means if there is only one Truth, that means there is no second Truth or no other Truth, people will not be arguing. There is no need to argue if everybody believed in one truth, then there is nothing to argue about.

And then the Buddha went on to say, "*A variety of truths they themselves to form; Gurus therefore never speak of one truth.*" So he's pointing out all these teachers that came along. **They expound on all different kinds of Truths. They come out with their own variety of Truth. They have their own version of Truth. So there is no such thing as a single Truth when it comes to what these teachers are trying to teach.**

Truth Is Experiential

**Never was there
a variety of truths;
Other than sensations
always in the world;
Creating views using
speculative logic;
They speak of a duality:
falsehood and truth**

**Na heva saccāni
bahuni nānā
Aññatra saññāya
niccāni loke,
Takkañca ditthisu
kapappayitvā
Saccam musāti –
dvayadhammāhu**

Excerpt from Cula-viyuha Sutta
(Sutta Nipata 4.12)

And then the Buddha went on to explain Truth is Experiential.

He went on to explain in the same Sutta.

He says, "*Never was there a variety of truths;*" in other words, there are no different types of Truth.

There is only one Truth.

There is no variety of Truth "*...Other than sensations always in the world;*"

Sensations the Buddha was referring to "*Saññā*".

That means when we experience the Five Aggregates, as we see, hear, smell, taste, and touch, the conditions in our environment that arise and fall away, arise and fall away, our sense organs are picking up these activities.

This sensing of this activity is sensing of "Saññā": Sensing the Sensations.

And these Sensations are Pleasant, Unpleasant, or Neutral. This sensing of Sensation is the only thing that is "True".

And then the Buddha went on to say, "Creating views using speculative logic; They speak of a duality: falsehood and truth"

That means all these teachers who came along, whatever that came in their Mind after the Sensations of these, after sensing what goes on in their environment, everything else is Speculative Logic in the Mind.

People are creating their own versions of Truth in the Mind.

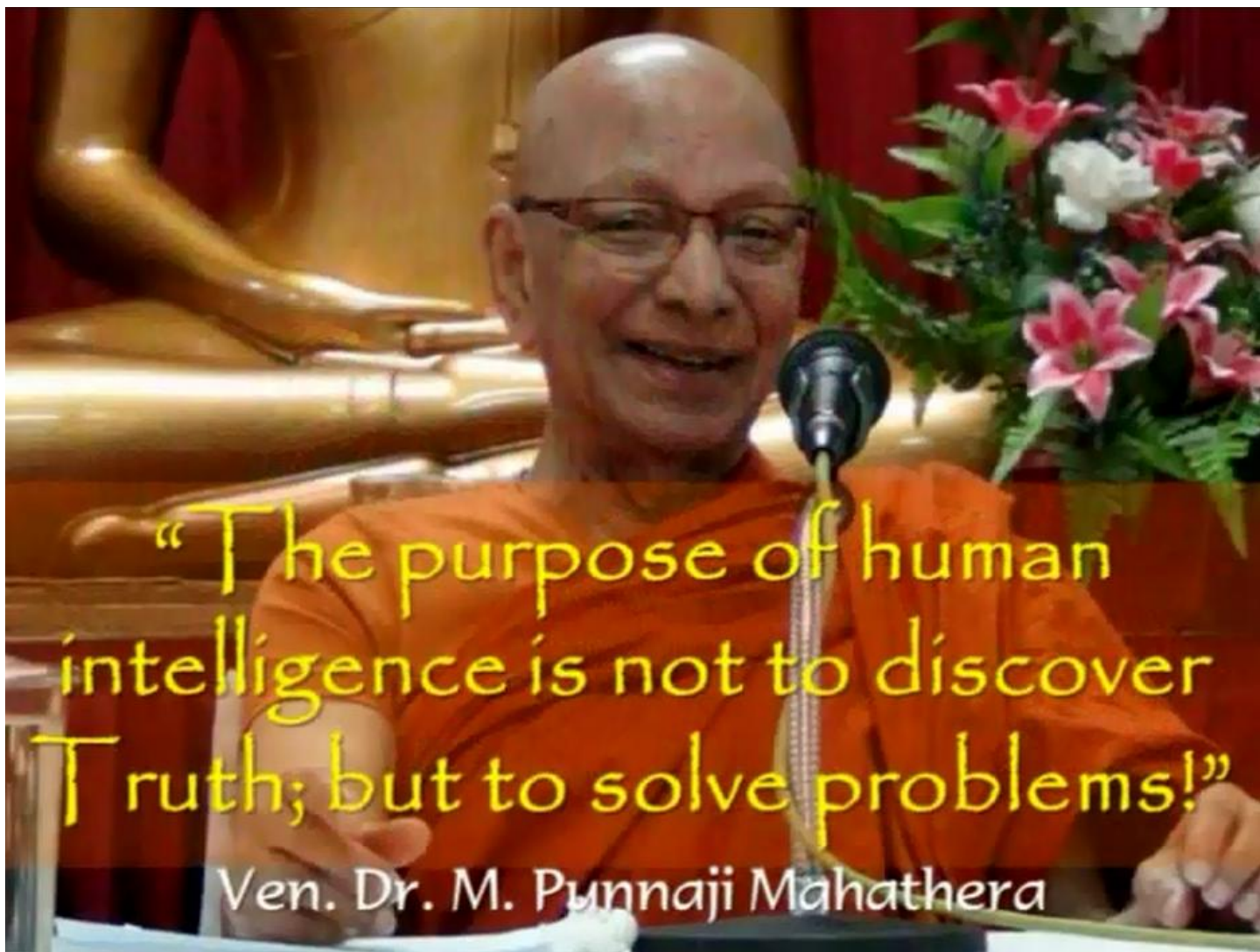
So in other words, Truth is what people create.

There is only one truth and that is "Saññā". That's the only thing that is true.

When we sense the environment the sense organ picks up, rising and falling of environmental conditions, that is the only thing that is "True" in the Five Aggregates.

Everything else is the result of Mental; the Mind creating Speculative Logics.

So this is what the Buddha explained as what really is Truth.



And Venerable Dr. Punnaji's famous saying; he says, "***There's no need to bother about seeking the truth. What is important is the purpose of human intelligence is not to discover the truth or to seek the truth but to solve problems.***"

And this is why we all want to learn the Buddha *Dhamma*.

Why are we learning the Buddha *Dhamma*?

We are learning the Buddha *Dhamma* to solve the most fundamental problem.

What is the most fundamental problem?

The Problem of Existence; the problem of Birth, Aging, Sickness, and Death, that is the problem we are all trying to solve.

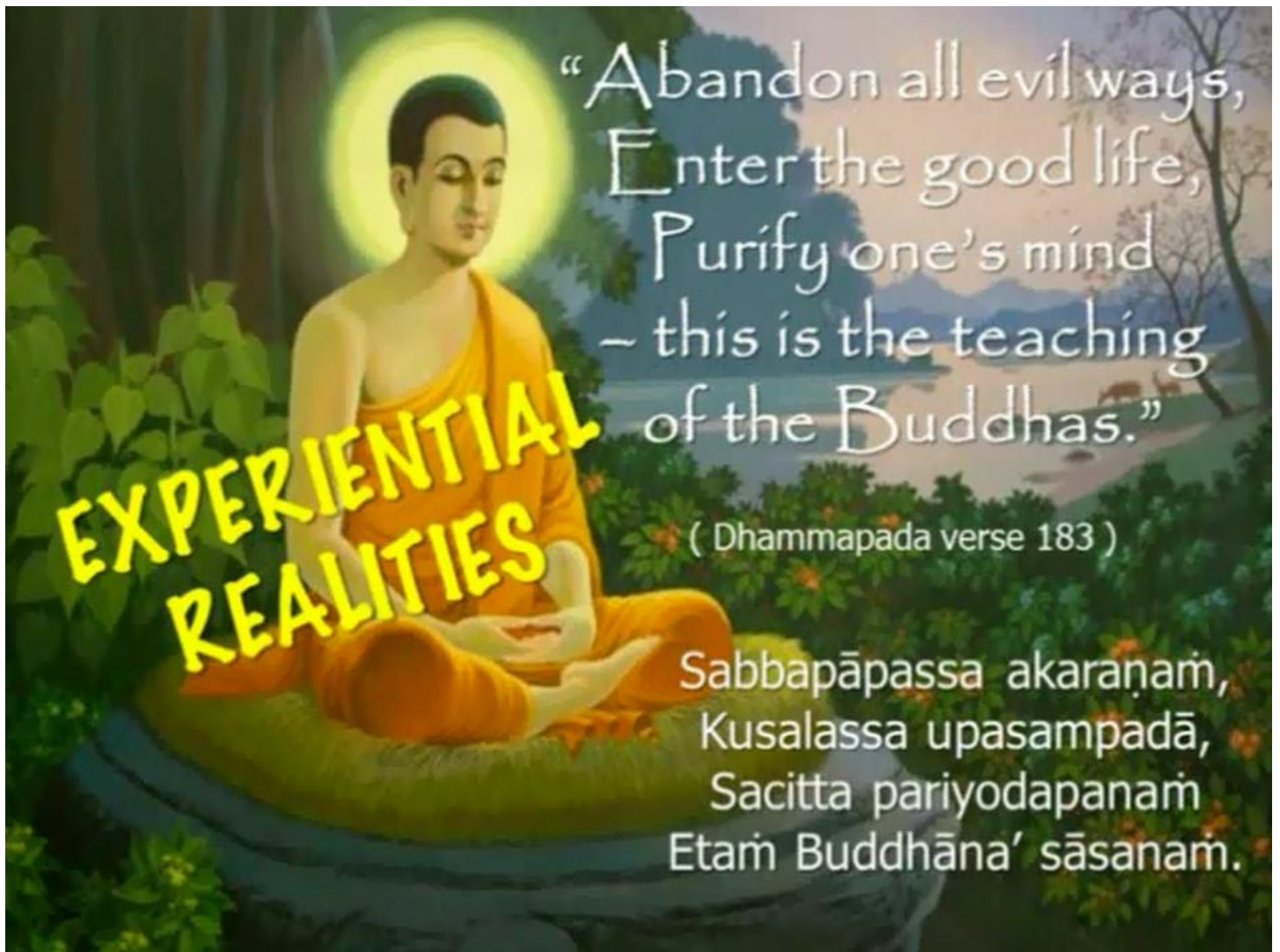
So in other words, the purpose of our intelligence it is not about seeking what is the Truth, what is falsehood.

It is about solving the Problem of Existence, and this is what the Buddha *Dhamma* is all about, helping us and every one of us to solve the Problem of Existence.

And the one who solves the Problem of Existence is the one who basically has become Awakened, Enlightened.

So basically one who has become Awakened, become an “*Arahant*”, then he has solved the Problem of Existence.

He no longer experiences Rebirth. That's what it is.



So the Buddha has taught us basically abandon evil ways, enter the good life, and purify one's mind. This is the basic teaching of all the Buddhas.

“Abandon all evil ways, Enter the good life, Purify one’s mind ~ this is the teaching of the Buddhas.”

(Dhammapada verse 183)

And this is found in *Dhammapada* verse 183. And it is mentioned throughout many Suttas.

This is what I call Experiential Reality.

When we begin to understand how to abandon our evil ways, our defilements that arise, the ones that arise and the ones that are unarisen, will learn to abandon them when we learn how to practice goodness: “*Sīla*”.

And then we begin to purify our mind, we practice “*Samādhi*”.

And then finally we will become, we will then gain the insight and wisdom: the “*Paññā*”.

And then we would have realized what really is “True”.

And we would have solved the Problem of Existence.

This would be our personal Experiential Realities. Each and every one of us can seek.

So now we go back to the *Kālāma Sutta*.

And it is very interesting how this actually connects with what I spoke about in terms of Western Philosophy. Some people were wondering, “*Why did I talk about the Greeks and Western Philosophy?*”



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Traditional beliefs / pass
- ③ Cogitable / Reasoning / F
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering / ESP / Intuition;
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

**Mindless beliefs;
Emotions, Superstition...**

Look carefully when the Buddha said: Just because someone said so; this is Mindless Beliefs, Emotional Beliefs, Superstition.



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Traditional beliefs / passed down through generations;
- ③ Cogitable / Reasoning / Rational;
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- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

**Tradition & Blind faith...
Leading to Religious beliefs**

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BUDDHISM & PHILOSOPHY

Just because it was Traditional Beliefs, and this is how religion first came about.

Religion first came about because there were people who said so.

There were Traditional Beliefs passed down from generations, so Traditional Beliefs, Blind Faith leading to these religious beliefs. That is how religion first came about.

And then thinkers, intelligent people begin to reason out. There must be Causes and Conditions leading to outcomes.



THE 10 EXPOSITIONS



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- ⑥ Acceptance after pondering /
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

Rationalism

So they use reasoning and that is the birth of Western Philosophy:
Rationalism, Reasoning



THE 10 EXPOSITIONS



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- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering
- ⑦ Reputation / skillfulness of
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

LOGIC

Then came Knowledge and Logic, came The Logical Philosophers.



THE 10 EXPOSITIONS



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- ② Traditional beliefs / passed down through generations;
- ③ Cogitable / Reasoning / Rational;
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering / ESP / Intuition;
- ⑦ Reputation / skillfulness of the
- ⑧ Lineage of practical teachings
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

**EMPIRICISM /
SCIENTIFIC**

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BUDDHISM & PHILOSOPHY

And then came the Age of Science, where people needed Evidence, Knowledge plus Evidence.

And then we have supported by Evidence: Empiricism and Scientific Evidence.

Now you can begin to appreciate what the Buddha was explaining to the *Kālāmas*.

He is actually predicting the manner in which Western Philosophy arose and evolved and developed.



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Traditional beliefs / passed on; **INTUITION (Transcendentalism)**
- ③ Cogitable / Reasoning / Rational;
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering / ESP / Intuition;
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

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BUDDHISM & PHILOSOPHY

And then came to Pondering, Intuition: the Age of Transcendental Philosophy.



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Tradition through generations;
- ③ Cogitabl **LINGUISTIC**
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering / ESP / Intuition;
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

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BUDDHISM & PHILOSOPHY

And then came people who are very good at expressing what is meaningful: the Age of Linguistic Philosophy. Bertrand Russell.



THE 10 EXPOSITIONS



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- ② Traditional beliefs / passed down through generations;
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- ④ Inferential / Logical;
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- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

PRAGMATISM

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BUDDHISM & PHILOSOPHY

And then came Pragmatism. People who said Philosophy is there to find the Truth to solve problems: Pragmatic Philosophy.



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

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- ② Traditional beliefs / passed down through generations;
- ③ Cogitable / Reasoning / Rational;
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empiricism
- ⑥ Acceptance after pondering / Esoteric / Intuition,
- ⑦ Reputation / skillfulness of the speaker / Linguistic;
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

EXISTENTIALISM

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BUDDHISM & PHILOSOPHY

And then came Existential Philosophy.

Just because these things exist in writings, so this is Existentialism.

Why things exist?

Why are there holy books that describe about these beliefs: Existentialism?



THE 10 EXPOSITIONS



Do not REJECT as Falsehood, nor ACCEPT as Truth:

- ① Someone said so / Hearsay / Rumours;
- ② Traditional beliefs / passed down through generations;
- ③ Cogitable / Reasoning / Rational;
- ④ Inferential / Logical;
- ⑤ Supported by evidence / empirical;
- ⑥ Acceptance after pondering /
- ⑦ Reputation / skillfulness of the teacher /
- ⑧ Lineage of practical teachings from elders / Pragmatic;
- ⑨ Mentioned in the Scriptures or Holy Books / Existential;
- ⑩ Considering: "He is my teacher" / Experiential.

**EXPERIENTIAL
REALITIES**

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BUDDHISM & PHILOSOPHY

And finally came the Age of Experiential Realities, where we learn from teachers. So basically you can appreciate these Ten Expositions. Actually the way they evolved were explaining how Western Philosophy arose, evolved, and developed.

So now let's go back to understand the *Kālāma Sutta*. **What did the Buddha say as the basis for Rejection?**

In other words, just because he pointed out these Ten Reasons doesn't mean that you reject just because of these Ten Reasons.

That is a misunderstanding. You don't reject it just because someone says so. There are Four Conditions. And what are these Four?



BASIS FOR REJECTION



ABANDON THEM, if having considered them to be:

- I. Unwholesome;
- II. Blame-worthy;
- III. Rejected by the wise;
- IV. When accepted and undertaken, lead to harm or suffering.

- (1) **So the Buddha pointed out you abandon them and you reject them if firstly it is unwholesome, which means it causes harm.** It does something, it causes harm to people. It is not good. It is not wholesome.
- (2) **You reject it if it is blameworthy.** That means if you accept it, people will say, then you must be wrong. You cannot support what you accept to be true. So it is blameworthy.

(3) **You reject it if the wise people reject it.** So this is condition number three. So in other words, the Buddha did teach us to follow the wise don't follow the foolish. This is found throughout several Suttas.

Make friends with the wise don't make friends with the foolish.

Don't associate with the foolish.

So basically you also look at examples of wise people.

(4) **And finally the fourth condition, you reject it if when you accept and undertake it, it leads to harm and suffering.**

So you reject it. It causes you harm. It causes, you know, suffering. So you reject it.

So the Buddha pointed out these are the Four Conditions for rejecting something, not because of those Ten Expositions.

But these are the Four Conditions we can use to learn how to accept what is good and reject what is not good for us.

And he went on to explain.



BASIS FOR REJECTION



❖ **Does greed, when it arises, bring benefit or harm?**

❖ One who is overcome with greed, with mind obsessed by greed, one will:

- Destroy life;
- Take what is not given;
- Transgress with another's wife;
- Speak falsehood;
- Encourage others to do likewise;

**Five
Precepts**

❖ **Does hatred when it arises bring benefit or harm?**

❖ **Does delusion when it arises bring benefit or harm?**

He asked the *Kālāmas*, “***Does greed when it arises bring benefit or harm?***”

Of course, the *Kālāmas* said, “***With greed when it arises, it brings harm.***”

And then the Buddha explained further how Greed brings Harm.

He says "***One who is overcome with greed, the mind obsessed by greed, one will destroy life, harm life, one will take what is not given, one will commit adultery, and one will speak falsehood or speak in malicious manner, or one will encourage other people to behave in this unwholesome manner.***"

So the Buddha pointed out Greed. **So in this case Greed is basically Lust.** Lust is "*Lobha*". So the Buddha pointed out when "*Lobha*" arises, these are five things that can happen. **If you notice these are actually the Five Precepts. The Buddha has taught it, taught us well.** These are the Five Precepts.

And then he went on to ask the same question about Hatred: "*Dosa*". Does "*Dosa*", he asked the *Kālāmas*, "***Does "Dosa" when it arises bring benefit or harm?***"

The *Kālāmas* says, "***Of course, it brings harm.***" It cannot bring benefit when Hatred arises, "*Dosa*" arises." And for the same reason it destroys life when one is overcome with Hatred, one will destroy life, commit a (Brother Billy misstated), take what is not given, commit adultery, speak falsehood, and encourage others to, do in (Brother Billy misstated), behave in unwholesome manners.

And then he asked the same question about delusion: "*Moha*".

So these are the three questions where the Buddha asked about "*Lobha*", "*Dosa*", and "*Moha*": Greed, Hatred, and Delusion.

"Does delusion when it arises bring benefit or harm?" The *Kālāmas* says, "***Of course, it brings harm.***"

And then the Buddha explained using these Five Precepts.

So this is the Basis for Rejection.



BASIS FOR ACCEPTANCE



ABIDE BY THEM, if having considered them to be:

- I. Good and wholesome;
- II. Blameless;
- III. Praised and practiced by the wise;
- IV. When accepted and undertaken, lead to well-being and happiness.

Now what is the basis of acceptance?

Now here the Buddha also taught us how to discern, how to accept what is good, and what is good for us, and accept to be true and abide by them.

He says, "***Abide by them, if having considered them to be:***"

- (1) **Number one, good and wholesome.** That means it can only do good. It does not harm anybody; does not hurt anybody.
- (2) **And it is blameless.** That means when you accept it, people cannot fault you. People cannot say, "*Oh! You are wrong.*" Cannot easily say that to you. So it is blameless.
- (3) **And very importantly you've been observing what the wise do.** If it is praised and practiced by the wise, then it is also something to be accepted.
- (4) And finally very important that if you accept it and undertake it, **it can only lead to well-being and happiness.** It does not lead to harm and suffering.

So in other words here are the Four Conditions to accept something.

It can be, can be anything that someone says, "***If it is good and wholesome, if it is blameless, if it is something that is clearly praised and practiced by the wise, and if it is something when you undertake it and practice it, it leads to your wellness, your well-being, and happiness, then you can accept it.***"

So this is what it is.

These are the Four Conditions for Acceptance.



BASIS FOR ACCEPTANCE



- ❖ **When one is devoid of greed, does this bring benefit or harm?**
- ❖ When one is **not overcome with greed**, with mind not obsessed by greed, one will:
 - Not destroy life;
 - Not take what is not given;
 - Not transgress with another's wife;
 - Not speak falsehood;
 - Not encourage others to do likewise;
- ❖ **When one is devoid of hatred does this bring benefit or harm?**
- ❖ **When one is devoid of delusion does this bring benefit or harm?**

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And then the Buddha went on to explain and asked the *Kālāmas*, “*When one is devoid of greed, one is no longer affected by greed, does this bring benefit or harm?*”

Of course the *Kālāmas* says, “*Oh! Of course, it brings benefit.*”

And then the Buddha went on to explain why it brings benefit he says, "***When one is not overcome with greed, with mind not obsessed by greed, one will not destroy life or harm life, one will not take what is not given, no stealing, one will not commit adultery, one will not speak falsehood or malicious speech, and one will not encourage others to do likewise, to do unwholesome things.***"

So one will not be intoxicated and encourage other people to do unwholesome things.

So these are the Five Precepts basically.

And then Buddha went on to ask the same questions to the *Kālāmas*, "When one is devoid of hatred, that is does it bring benefit or harm?" It brings benefit.

When one is devoid of Delusion it brings benefits.

So these are the conditions that the Buddha explained, said basis for acceptance.



BASIS FOR ACCEPTANCE



ABIDE BY THEM, live in accordance with them, if having considered them to be:

- I. Good and wholesome;
 - II. Blameless;
 - III. Praised and practiced by the wise;
 - IV. When undertaken and practiced, lead to well-being and happiness.
- ❖ **Thus devoid of greed, hatred, delusion;**
 - ❖ **Clearly comprehending, ever mindful... Mind is imbued with boundless thought of kindness, compassion, happiness, equanimity.**

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And then the Buddha went on to explain it further and say, "***Not only do you abide by what is good and wholesome you live in accordance with it.***"

In other words, you don't just accept it to be true, you don't just accept it to be good, you practice it.

You live in accordance with it, not just believe it, but practice it.

If you consider it to be good, wholesome, blameless, praised and practiced by the wise, when undertaken and practiced lead to well-being and happiness, you then live in accordance with it.

So therefore devoid of Greed, Hatred, and Delusion; clearly understanding, clearly mindful about these conditions, your mind is now filled with boundless thoughts of kindness, compassion, happiness, and equanimity; calm and composure.

So in other words, if your mind is free of Greed, Hatred, and Delusion, you will clearly understand, you will be mindful, you will, your mind will be filled only with good thoughts, good thoughts of kindness, compassion, happiness, and equanimity.



BASIS FOR ACCEPTANCE



ABIDE BY THEM, live in accordance with them, if having considered them to be:

- I. Good and wholesome;
- II. Blameless;
- III. Praised and practiced by the wise;
- IV. When undertaken and practiced, leading to well-being and happiness.

**Brahma Vihara
(divine dwellings):**

- **Mettā**
- **Karuṇā**
- **Muditā**
- **Upekkhā**

- ❖ **Thus devoid of greed, hatred, delusion;**
- ❖ **Clearly comprehending, ever mindful... Mind is imbued with boundless thought of kindness, compassion, happiness, equanimity.**

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And you will notice these four are the “*Brahma Vihārā*”: “*Mettā*”, “*Karuṇā*”, “*Muditā*”, “*Upekkhā*”. So if when you accept what is good and wholesome, blameless, practiced and Praised by the wise, and when you undertake and practice it, leading to well-being and happiness, you can only experience these wonderful divine dwellings, “*Brahma Vihārā*” of “*Mettā*”, “*Karuṇā*”, “*Muditā*”, “*Upekkhā*”.

So this is what the Buddha actually taught in the *Kālāma Sutta*. But there's one thing a lot of people did not really realize about the *Kālāma Sutta*.

The Buddha went on to explain further and he says that there are Four Assurances when you accept them and practice them and abide by them, what is good and wholesome he says.



THE FOUR ASSURANCES



- Having a hate-free mind, malice-free mind, undefiled mind, purified mind... in this life such noble disciple will earn these **four assurances**:

The Buddha pointed out having a hate free mind and malice free mind, that means free from hatred and free from ill-will, undefiled mind that means a mind that is purified, in this life such a noble disciple will earn these for assurances.

That means he says if you practice what is good, these are for guarantees. Actually, it is like a guarantee, the Buddha pointed out, these are Four Assurances. What are the Four Assurances?

And it's very interesting because when the Buddha taught this to the *Kālāmas*, the Buddha was aware not all *Kālāmas* believe in Rebirth and “*Kamma*”. So the Buddha was very wise.

He taught in such a way that he did not force people to accept “*Kamma*” and Rebirth.



THE FOUR ASSURANCES



- Having a hate-free mind, malice-free mind, undefiled mind, purified mind... in this life such noble disciple will earn these **four assurances**:
 - I. Suppose there is fruit of kamma, upon dissolution of the body after death, one arises in heavenly realm possessed of the state of bliss;

So he pointed out for those people who believe in “*Kamma*” and Rebirth, he pointed out he says, “*Suppose there is fruit of Kamma*”, that means those who believe in “*Kamma*”, “*Suppose upon dissolution of the body after death one can arise to the Heavenly realm possessed of state of bliss;*”

That means if we practice what is good and what is wholesome, if you believe in “*Kamma*” and Rebirth, when your body dies you can be reborn in a higher realm. So he gave these *Kālāmas* this Assurance.

But of course not every *Kālāmas* believes in “*Kamma*” and Rebirth. So the Buddha was very wise.

Now he stated condition number two for those people who did not believe in “*Kamma*”.



THE FOUR ASSURANCES



- Having a hate-free mind, malice-free mind, undefiled mind, purified mind... in this life such noble disciple will earn these **four assurances**:
 - I. Suppose there is fruit of kamma, upon dissolution of the body after death, one arises in heavenly realm possessed of the state of bliss;
 - II. Suppose there is no fruit of kamma, then, in this world, here and now, one is free from hatred, free from malice, safe and sound, happy – one is able to maintain throughout such a life;

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He pointed out, "*Suppose there is no fruit of Kamma*", so he says suppose there is no such thing as "*Kamma*", "*then, in this world, here and now, one is free from hatred, free from malice, and safe and sound, happy - and one is able to maintain this happiness throughout such a life.*"

So in other words, the Buddha pointed out you don't have to believe in "*Kamma*". But if you live in accordance with what is good and wholesome in this life, you will be experiencing happiness throughout your life; don't have to wait for your body to die and reborn.

So you can see the Buddha was very wise in the manner in which he taught the *Kālāmas* because bearing in mind the *Kālāmas* were very doubtful people. **They did not accept everything easily because they had been told so many different versions of the Truth.**



THE FOUR ASSURANCES



III. Suppose unwholesome outcome will befall the evil-doer, not having done any evil to anyone, one will not experience any such unwholesome outcomes in this life;

Then the Buddha went on to explain the Third Assurance. Now again for those who believe in “*Kamma*” and Rebirth he says, “***Suppose if you practice unwholesome deeds, unwholesome outcomes will befall the evil doer***”, that means if you do bad, do evil things, then your life will be filled with unwholesome outcomes.

Then if you don't do that, if you don't do the evil things, not having done any evil to anyone, one will not experience such unwholesome outcomes in life.

So in other words, he says if you abide by what is good and wholesome, you have done no harm to anyone, if you have done no harm to anyone, your “*Kamma*” will be good. You will not experience unwholesome “*Kamma*” in your life. **So this is what the Buddha taught for people who accept it and believe in “*Kamma*”.**



THE FOUR ASSURANCES



- III. Suppose unwholesome outcome will befall the evil-doer, not having done any evil to anyone, one will not experience any such unwholesome outcomes in this life;
- IV. Suppose unwholesome outcome will not befall the evil-doer, one dwells knowing one's mind is purified and undefiled.

Again the Buddha was wise. He went on to explain to the *Kālāmas*, for those who did not accept or believe in “*Kamma*” he says, “*Suppose unwholesome outcome will not befall upon the evil-doer,*” that means even if you do bad things you will not experience evil, unwholesome outcome he says, “*Suppose unwholesome outcome will not befall the evil-doer, one who dwells knowing one's mind is purified and undefiled, one will be happy.*”

That means you can live the rest of your life knowing that you have done no one any harm, your mind will be at peace, your mind will be purified.

So these are the Four Conditions.



THE FOUR ASSURANCES



III. Suppose unwholesome outcome will befall the evil-doer, not having done any evil to anyone, one will not experience any such unwholesome outcome.

IV. Suppose unwholesome outcome will not befall the evil-doer, one dwells knowing one's mind is purified and undefiled.

One who has such a hate-free mind, malice-free mind, undefiled mind, purified mind, will experience these four assurances here and now.

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And then the Buddha then summarized it and says, "One who has such a hate-free mind, malice-free mind, undefiled mind, purified mind will experience these four assurances here and now."

So in other words, you don't have to wait until you die, you don't have to wait until you are reborn.

In this life you will experience peace and happiness if you have done no harm to anyone, if you have lived your life in accordance with what is good and wholesome and practice what is blameless.

So this is actually the Four Assurances.

Many people don't talk about in the *Kālāma Sutta*. But this is mentioned in the *Kālāma Sutta*.

And you can see the wisdom of the Buddha because he knew the *Kālāmas* were very doubtful, very skeptical. So he actually explained in such a way that they did not have to accept “*Kamma*” and Rebirth.

Therefore, it is not correct to say that “*Kamma*” and Rebirth is a mandatory Doctrine in Buddhism.

“*Kamma*” and Rebirth is a legitimate Doctrine, but it is not something the Buddha forces everyone to believe in.

And here is the classic example how the Buddha taught the *Kālāmas* without expecting or forcing them to accept “*Kamma*” and Rebirth.

And this is what Experiential Realities is all about.

When you accept and believe and abide by what is good and wholesome, what is blameless, what is practiced by the wise, what when you undertake brings happiness you will experience it in your life. And this is Experiential Realities.

And when the Buddha completed, this is very interesting, this was mentioned in the Sutta.



CONCLUSION



- "Excellent, O Lord! . . . We go for refuge to the Blessed One, to the Dhamma, and to the Saṅgha of bhikkhus.
- Let the Blessed One consider us lay followers who from today have gone for refuge for life."

When the Buddha completed explaining these things, the majority of the *Kālāmas* were very happy they said, "*Excellent, O Lord! ...We go for Refuge to the Blessed One, to the Dhamma, to the Saṅgha.*"

In other words, the Buddha actually converted the *Kālāmas*.

The *Kālāmas* now took refuge in the Buddha.

And then they went on to say, they went on to ask the Buddha, "***Let the Blessed One consider us lay followers who from today have gone for refuge for life.***"

So the *Kālāmas* have now taken refuge in the Buddha.



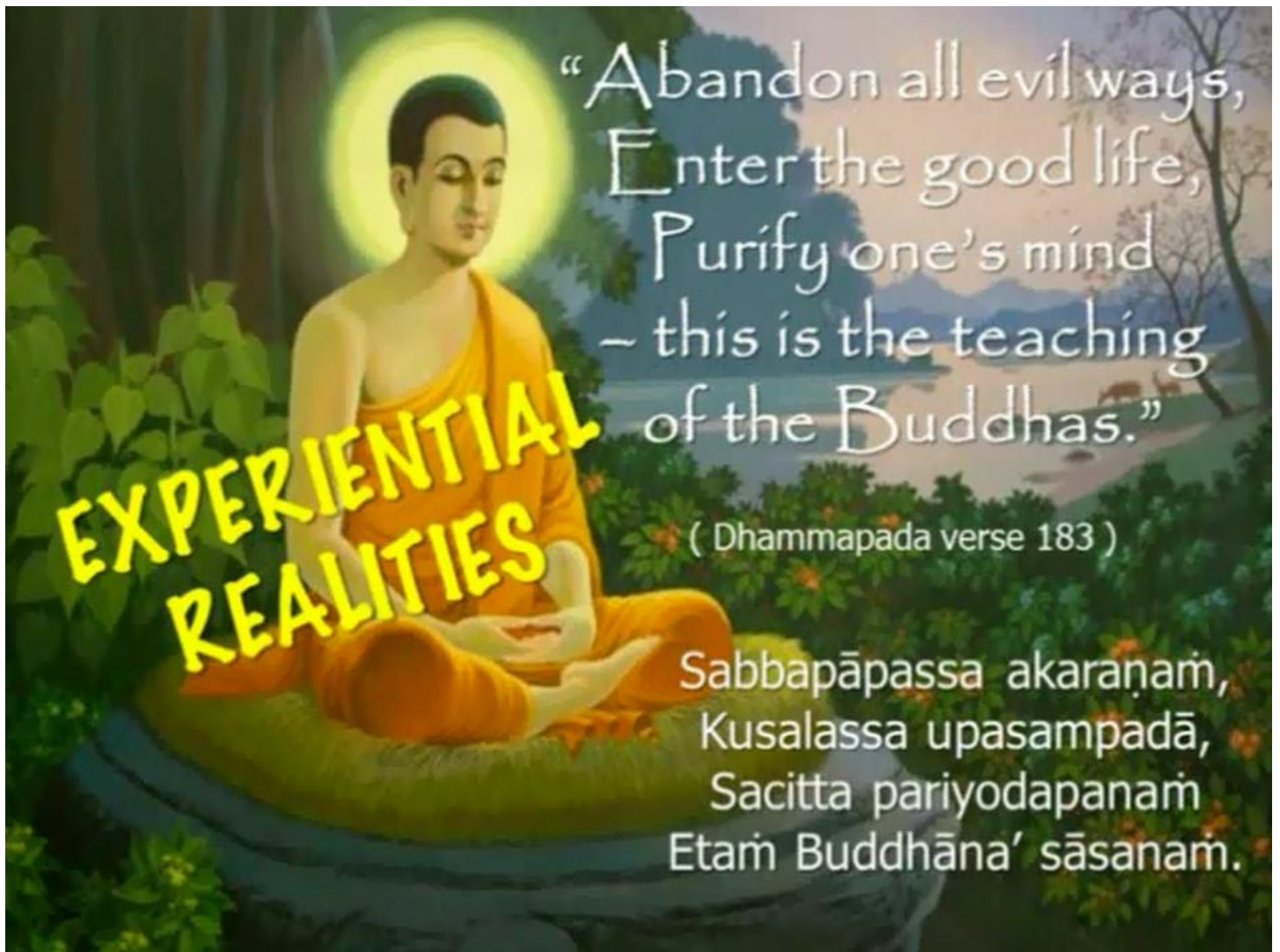
The *Kālāmas* are now Disciples of the Buddha, the followers of the Buddha because they have taken refuge.

They have accepted and understood the words of the Buddha. So amazing!

This is really what the *Kālāma Sutta* is all about.

So basically that is what happened. **The *Kālāmas* took refuge and became lay followers of the Buddha.**

And that is the *Kālāmas Sutta*, not the posters you see floating around the internet because they are all incomplete, inaccurate.



Because the *Kālāmas Sutta* teaches us about **Experiential Realities**:

- (1) How we should abandon these unwholesome things,
- (2) How we should enter the good life and do good and wholesome and blameless things and follow the wise,
- (3) And how we can purify our mind.

So that is the *Kālāma Sutta*.

So I hope this has been helpful to you for your understanding of what the *Kālāmas Sutta* is about.